1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

en-gerai 'l-ala coñgwan, le-kŏper aare o li-abore aare.

Nĕji kullo-papit ol-masi.

teeth, two in the upper jaw and two in the lower.

The hair of the head is called the mane.

'Ng-amulak.

Enotari 'ng-amulak kat'-are too-'l-Maasae; en-e-'menata oo 'n-oo-'n-dŏkitin naadoli neiñgasyai. Nenotari sii 'ng-amulak too-'l-oibonok, ten eiyŏuni neishiu 'l-tuñganak.

Ten emen ol-Maasani likae-tuñgani, neisikaki 'ng-amulak eng-omom, nĕjo: 'Ira ol-dia.'

Ore pe edol il-Maasae 'l-Aahumba opa, neisikaa, nĕjo: 'Eñgu 'l-Orida[2] anaa 'l-lukunguni.' Nemeiyŏu nenyikaki áisŏye.

Ten edol ol-Maasani en-gerai kiti neitu ae-oloñg edol, nenotaki 'ng-amulak, nĕjo: 'Tubulu, tamoo 'ng-onyek o-'l-orere.'

Naa, ten edol en-gerai neitu ae-oloñg edol, nenotaki 'ng-amulak, nĕjo: 'Torono enna-kerai'; kake ĕjo to-'l-tau lenye: 'Sidai enna-kerai'; amu ĕji, ten ĕjŏki ol-tuñgani en-gerai: 'Sidai enna-kerai,' nemweiyu.

Spitting.

The Masai have two ways of spitting; one is used to show contempt, and the other astonishment. Besides this the medicine-men spit when they wish to heal people[1].

If a Masai wishes to show his contempt for another man, he expectorates a small stream of saliva forcibly through the hole in his teeth into the man's face, and says at the same time: 'You are a dog.'

Formerly when the Masai saw Swahilis, they used to spit on the ground and say: 'These coast people stink like fowls.' They never went near them or touched them if they could help it.

When a Masai sees a baby that he has never seen before, he spits on it slightly several times and says: 'Grow, become accustomed to the eyes of people.'

When he sees a child that he has never before beheld, he also spits on it slightly, and says: 'This child is bad.' To himself, however, he says: 'This child is good.' It is believed that if he praises a child it will fall ill.

[1] Amongst the Dinkas it is also customary for the medicine-men to spit on their patients (Kaufmann, *Schilderungen*, p. 128).

[2] The name by which the Swahili were formerly known.

1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

Ore kuldo ooshōmo aaboitare Sendēu, nemweiyu, nēä 'l-kumok, nemuta 'n-gīshu enye, nēar aii 'l-Dachi. Ore kuldo oototon'o aaboitare Ol-Ōnana, neitu emweiyu, netum in-gīshu, anaa en-netājo 'M-Batyany.

Nēara Ol-Ōnana o Sendēu 'l-arin kumok, nēari Sendēu, nelōtu te-'lle-ari le-figole asai ol-alashe, neishori eton aaboita, neitayu o-sōtwa.

Ore ten etaa en-nēä Ol-Ōnana, negelu en-gerai enye naiyōlōu en-aibon.

Ore en-dōki kitok to-'l-oiboni naa ol-kuma le-'seghengei. Ore ten eiriwaa ol-oiboni ol-kilikwai pe ejōki 'l-tuñganak tōki, neiriwaa ol-kuma lenye pe enifig il-tuñganak o-rorei lenye.

Naa, ten ēosh ol-oiboni ol-tuñgani to-'l-kuma le-'seg-

Now disease broke out amongst Sendeyo's people, many of whom died, their cattle all perished, and they were defeated by the Germans; whilst those people who remained with Lenana did not fall ill, and they obtained cattle, as Mbatian had predicted. 173 578 791 628

The two rivals waged war for many years, and eventually Sendeyo was beaten. He came in 1902 to beg his brother to allow him to live with him, and peace was concluded between the two parties.

Before Lenana dies he will select whichever of his sons is acquainted with the work of the medicine-men to succeed him. 791

The principal badge of the medicine-man's office is the iron club[1]. If the medicine-man sends a messenger to tell his people anything, he also sends his club so that it may be known that the message comes from him. 791 293

Should a medicine-man strike anybody with the iron club, that [753]

supported by the 'L-oitai (i. e. the Masai of the 'L-oita sub-district, near Kilima Njaro), with whom he lived for many years. The warriors of the two parties frequently met in deadly strife, and raided each other's cattle. In 1902 Sendeyo gave up the hopeless conflict, and agreed to acknowledge his brother as chief. He now lives not far from Naivasha. Lenana himself says that he and his three brothers Sendeyo, Neliang, and Tolito were examined by their father a short time before the latter's death, and as he possessed a better knowledge of the work of the medicine-men than his brothers, he was given the iron club, &c., and chosen by the elders as Mbatian's successor. [578] [175] [791] [173]

[1] On one occasion the iron club was lost. A messenger was sent by Lenana to the Government authorities at Nairobi, and when crossing the Uganda Railway he was overtaken by a train. He jumped on one side and saved his life, but dropped the club, which was never found again. Its place was taken for some years by a small iron poker, but another club has now been made.

1: Hollis G-5 (ca. 1894-1904) 1905
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791 793 [753] hengei, nemweiyu, nēä. Nēji ēoah 'M-Batyany il-tuñganak kumok to-'l-kuma lenye, neiteri nēä, neisho 'M-Batyany ol-chani, neishiu; kake mēoah Ol-Ōnana 'l-tuñganak amu ol-tuñgani oirōbi.

person sickens and dies. It is said that Mbatian often struck people with his club, and waited until they were about to die, when he gave them medicine and cured them. Lenana, however, is a gentle man and does not kill people in this manner.

Il-kunōno.

The smiths [1].

463 326 Meiyōlo 'l-Maasae pōkin áidoñgu 'remeta oo 'l-alema, kake en-gias oo-'l-kunōno, naa ninje ooidoñgu 'n-areta, neinyañgu 'l-kulikae pōkin.

All Masai do not know how to make spears and swords; this is the work of the smiths. It is they who make the weapons, and the others purchase from them.

325 Ore 'n-dōkitin náidoñgishore 'l-kunōno to-'l-kōkwet naa o-soit, o ol-kirisiet, o ol-garamet, o en-gunei. Ore 'n-dōkitin náidoñgi naa 'l-tidii, oo 'n-dareta, oo 'n-dōluo, oo 'n-aluluñgani, oo 'n-areta, oo 'n-gulye-tōkitin.

The smiths use in the forge a stone, a hammer, pincers, and bellows, and they make needles, bracelets, axes, anklets, weapons, and other things.

Ore 'seghenge naaata too-'l-[439] Ashumba einyañguni, araki eidoñg o-sinyai lo-'l-keju le-Matapato.

The iron which they work with they purchase from the Swahili, or they smelt the ore which they find in the bed of the Matapato river.

376 564 Metii en-gishōmi nemeata 'l-kunōno, kake nabo-kishōmi naata 'l-kunōno kumok, nēji inna-kishōmi 'l-Kipuyōni.

Every clan has its smiths; but there is one clan, the Kipuyoni, to which most men of this class belong.

Meiyam il-kulikae-Maasae 'n-doiye oo-'l-kunōno, amu ējo

The other Masai do not marry the daughters of the smiths, for it

564 191 [1] The Kunono and Dorobo seem to hold much the same position among the Masai as the Tumaloda (smiths) and Ramis (hunters) among the Somali. No free Somali enters a smithy, or shakes hands with a smith; none takes a wife from this stock, or gives his daughter to a member of it. The Tumaloda are spread over the whole of Somaliland as the Kunono over Masailand, and no instance is known of them giving up the trade. Still more debased and poorer are the Ramis, who, like the Dorobo, live by hunting game. Cp. Ratzel, *The History of Mankind*, vol. ii, p. 494.

1: Hollis G-5 (ca. 1894-1904) 1905
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'L-apaĭtin le-'l-leñgon:

1. Kuj-orok. Ninye eshaiye eng-aĭ oo-'n-Gokwa, neroku keper too-'ng-atambo, neata e-rukenya, nēji kuju.

2. Ōäni-oiñgok. Ninye epushunye 'l-oiñgok, nēāni tiañg meimin.

3. Loo-'n-Gokwa. Ninye edōyórie 'n-Gokwa.

Ore ten eidipayu ol-apa loo-'n-Gokwa, pe esha eng-aĭ naleñg, nējo 'l-Maasae: 'Etorikīne 'yook, elle-apa Loo-'n-Gokwa.' Naa, ten ēosh eng-oloñg, p' eidipayu ol-apa ōji ol-oiborare, nējo aii: 'Etorikīne 'yook, elle-apa Ol-oiborare.'

The months of plenty:

1. March. This is the month when the rains of the Pleiades commence. The clouds become black, and heavy mists hang about.

2. April. The bulls have to be tied up in the kraals to prevent their being lost.

3. May. The Pleiades set in this month.

Should the rains still continue at the beginning of June, the Masai say: 'We have forgotten, this is May;' and should the hot season not be over at the commencement of December, they say: 'We have forgotten, this is November[1].'

827 'N-alimen, o en-giōget o en-dasing, oo 'mweiyani.

Yawning, hiccoughs, sneezing, and illnesses.

Ten enya 'l-tuñganak oo-'l-Maasae 'n-alimen, nēji eata 'n-jo. Naa, ten enya en-gerai kiti, neibuñg ñgetonye too-'l-kimōjik en-gutuk enye, amu ēure mebaari aaku kitok anaa 'l-meek.

[856]

When the Masai yawn, they are said to be sleepy. If a small child yawns, his mother grasps his mouth between her fingers to prevent it from stretching and becoming big like the savages' mouths.

Ore ten eata 'l-tuñganak engiōget, nēji einos in-giri.

Ten ēasing ol-tuñgani, nējo openy: 'Ol-tuñgani láipoto.' Nējo kulikae-tuñganak ootii: 'Mikitagolo (eng-Aĭ) el-lugbunya,' araki: 'I'risha.'

If a person has hiccoughs, it is believed that he will eat some meat.

When a person sneezes, he says to himself: 'Somebody is calling me.' If other people are present, they say to him: 'May God make your head hard,' or: 'Have good health.'

●753 Ten emweiyu 'l-tuñganak

When a Masai falls ill, it is said

[1] The thirteen lunar months of the solar year are doubtless thus accounted for.

1: Hollis G-5 (ca. 1894-1904) 1905
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loo-'l-Maasae, nēji e-mweiyan e-'ng-Ai. Eiyōlo kulikae-tuñiganak áishoo 'l-kāk, p' eishiu.

to be God's sickness. Some people know of medicines, which they give to sick people to cure them.

753

Il-kāk.

Trees and medicines.

Etii 'l-kāk kumok ooitaunye 'l-Maasae 'n-dōkitin.

There are many trees (medicines) of which the Masai make use.

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Il-kāk oooki p' ēar il-tuñiganak áitau 'n-dōkitin torok too-'ng-oshua:

The following medicines are used as purgatives:

1. Ol-chani onyokye. Ninye ēoki 'ng-abōbok áitushulaki eng-orno, nēar il-tuñiganak aitau 'n-dōkitin torok too-'ng-oshua. Naa nēja etiu 'l-ñiganaiyok lenyena ooji 'L-oodua, kake enyaali araki eidoñgi, nepiki kulle náirōua araki o-sarge.

1. *Embelia kilimandscharica*, Gilg. A concoction made from the bark of this so-called red tree mixed with butter. Also the berries of this tree, called The bitter things, which are chewed, or crushed and mixed with hot milk or blood.

2. Ol-mergoit. Ninye ēoki 'ng-abōbok áitushulaki kulle naaoto.

2. The bark of *Croton Elliottianus*, Engl. and Pax, mixed with curdled milk.

3. Ol-mukutan ēoki 'ng-abōbok áitushulaki kulle, araki o-sarge, araki 'mōtori, p' eitau 'l-kuru ootii 'ng-oshua. Ol-chani supat aii to-'supetai.

3. *Albizzia anthelminthica*, A. Brongn. The bark is mixed with milk or blood or soup as a remedy for worms. This medicine is also good for nervous complaints.

4. Ol-okuroi ēoki, neata nabo-kias o ol-mukutan, kake egweti ninye, nepiki kulle náirōua araki eng-are.

4. *Euphorbia polyacantha*, Boiss. This plant, which has the same medicinal qualities as *Albizzia anthelminthica*, is cut up into small pieces and drunk in hot milk or water.

5. O-rupande ēoki 'ng-abōbok áitushulaki kulle náirōua, neyeri.

5. *Commiphora sp.* The bark of this tree is boiled in milk and drunk hot.

6. Ol-ōkorosio. Einos ingera ol-ōkorosio ten eya 'ng-oshua, amu meata en-netiu.

6. *Euphorbia sp.* Children eat this if they are unwell, for it does them no harm.

/32 cont./

512 [462] [351] [252] When the livestock have been driven out of the kraal to pasture, the women and children start to clean it. Then the fire is lighted in the huts and on it are placed the pots filled with water in which the vegetables are to be cooked. These pots (e modi, 'modio) are [415] [439] not made by the Masai themselves, but are bought from sedentary tribes or also from the Wandoróbo, who presumably learned the potter's art from them. They are a foot high and globular. In con- 262 [241] trast to the warriors, all the occupants of the family kraal, espe- cially since the cattle epidemics, eat vegetable food which they buy from the neighboring peoples, since they themselves do not 262 engage in any agriculture at all. Their favorite foods, however, 272 are, of course, milk, meat, and blood. Milk is always drunk by [158] healthy people uncooked, as fresh (en̤ gule) or sour (en̤ gule naoto); boiled milk is food for the sick and as such is usually mixed with pulverized grains of ol lodoa (Maesa lanceolata). Sheep milk is especially popular because of its very high fat content. Blood of cattle, sheep, and goats is drunk fresh or eaten in the clotted [158] state. Milk mixed with fresh or /33/ cooked blood (en jiwŏt) is greatly appreciated; this drink is highly esteemed as invalid soup [234] for the wounded. Cheese making is unknown. Butter is made by agitating the cream in a large gourd-bottle (en diagolgol). Fat, [252] rendered in a pot, is used as an ingredient in other foods, especially [263] meat broth, but is also drunk without any admixture. Meat is prepared without adding salt; it is cooked either with various spices or roasted on a stick at the open fire. One does not eat in [252] one day cooked meat and milk /Ill. 13 appears here/ together [153] [263] (1),

[171]

1. This was also forbidden for the Hebrews, according to the 2nd Book of Moses 23, 19-34, 26, passages which are part of the so-called Yahwist documents, that is, the oldest sources of the Pentateuch.

because the latter together with the ol mokotan spice (bark of

/33 cont./

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C. G. Schillings phot.

Ill. 13. Women cleaning the kraal.

262 Albizzia anthelmintica) always used in the cooking of meat is
272 supposed to cause severe diarrhea. Therefore milk that is offered
• [753] is often refused in the hope that a meal of meat will be obtained
[263] on the same day. One who wishes to partake of both foods in one day -- and where is there a Masai who could resist an invitation to a meal of meat?! -- vomits first before eating the meat, for which he produces the necessary stimulus by means of a blade of grass stuck in the throat. If one has eaten cooked meat today, then /34/ one first drinks some blood in the morning before the milk, not out of considerations of health, but rather because it is believed that the livestock would give less milk as a consequence
[231] of neglecting this custom. Bringing milk into contact with meat is most scrupulously avoided, because, according to the general view, through that the udder of the cow from whom that milk came would become permanently diseased. For this reason the

/47 cont./

585 People gather in the vicinity of this kraal in the cool morning hours under a large shade tree, to which each of the participants brings something edible and potable, a sheep, a goat, a pot of honey, a calabash of milk or honey beer. The children belonging to the family of the bride and to her relatives drive up a head of cattle belonging to the bride's father. The head of cattle is immediately slaughtered to feed the guests. Bride and groom are festively adorned, that is, [302] above all /48/ rubbed on the upper body and head with a paint made out of beef suet and red ocher. Those present sit in a large circle, one half of which is formed by the bridegroom with the men and the other by the bride with the women and children, so that the bride and groom are opposite each other. Whereas the guests partake [753] heartily of the foods, the bridal couple may not take anything because they would become sick from it, would get a rash around their mouths, but rather they must bear patiently a flood of good teachings and advice. After finishing the banquet and the dance following it, which does not come to an end until shortly before midnight, everyone retires; the bride goes with her mother into the latter's hut, the bridegroom together with other warriors into another one. On the following day people again assemble for dancing. On this day only two sheep are slaughtered; the bridegroom brings one, his father-in-law gives the other. Women and girls rub their bodies and skin aprons with the fat of the animals. After the meal the bride is handed over to the bridegroom and the two move into their new hut, to which the man's mother brings a small child from the neighborhood. The man takes the child from her and puts it on the lap of his wife, who gives the [842] child milk to drink out of a gourd bottle. This ceremony is supposed not only to express the wish for numerous progeny, but it is also believed that it has the magic power to bring them forth.

In some regions it is customary for married people to remain together immediately after the wedding, and the wife may not leave the hut either on the wedding day or for the following five days. In others the wife goes for a time, 20 days to two months, to her mother or mother-in-law, or, if her husband already has several wives, to his principal wife, in order to be instructed in the work of the household and, with the help of her hostess, to build a hut of

18: Merker--236 G-5 (1895-ca.1908) 1910 FL12 Masai FL12

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XIX.

000 Internal ailments. Infectious diseases: dysentery, malaria, chickenpox, smallpox, elephantiasis, parasitic cutaneous eruption. -- Ailments of the respiratory organs: head colds, bronchial catarrh. -- Ailments of the digestive organs: nausea, diarrhea, constipation, tonicum roborans /strengthening tonic/, liver pains, spleen pains, liver and spleen abscess, bilious fever, intestinal worms, ancylostomiasis. -- Venereal diseases: lues, gonorrhea, cystic catarrh, aphrodisiacum. -- Nerve ailments: headache, earache, toothache, rheumatic muscle pains, nerve stimulants, the em boschona sickness. -- External ailments: surgeons, tooth operations, bloodletting and cupping, swellings, abcesses. The goat-ulcer sickness. The glandular disease. Sand fleas. Snake-bite and scorpion sting. Poison-arrow wounds. Conjunctivitis. Sprains. Dislocations. Bone fractures. Removal of foreign bodies from wounds. Abdominal wounds. Amputation. -- Midwifery and women's ailments. Midwives. Intensifying the labor-pain activity. Pelvic narrowness. Position of the woman in childbirth. Afterbirth. Removal of the umbilical cord. Treatment of the newborn child and the woman in childbed. Nourishment. Care. Nursing. Weaning of the infant. Uterus pains. Abortion. Fertility. Child mortality.

Internal Ailments

• 753 The Masai, in contrast to the Negro peoples, never trace the origin of internal ailments to the work of evil spirits and only rarely to magic prepared against the sick person by one of his personal enemies. In most cases they see the causes of illness in external or
757 internal influences harmful to the organism. Knowledge of the treatment of internal ailments is the common property of all the peoples: a mother treats her small children; older children or adults treat themselves according to traditional methods observed by them or related to them.

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Infectious Diseases

757 164 For dysentery (eng ga en gobiige en siige) the sick one is given much liquid sheep-fat or melted butter to drink.

Malaria (eng oolpolpisi). At the start of the chill, the patient is given an emetic, for example, a cold, strong extract of the bark of ol mokotua (Albizzia anthelmintica). Even before the fever breaks out, a decoction of en nggonoi bark is administered, through which, in many cases, the outbreak of the fever is supposed to be prevented or alleviated.

753 825 It is interesting that the Masai -- so they say -- have always regarded the bite of the mosquito as a prerequisite for an attack of malaria. They say that the latter, with its bite, inoculates the person with a poison that causes malaria. For this reason they never [361] lay out their kraals in the vicinity of a swamp or other standing water, and also avoid those places in whose surroundings during the rainy season longer standing puddles form. /180/ In order to drive away the mosquitoes they burn (in the camp or in the hut) the peppermint-scented ol olorua (Plectranthus blumei, Gürke). If a kraal is badly afflicted with mosquitoes, its inhabitants leave it immediately out of fear of fever (1).

1. So they told me as early as 1898. When, at the beginning of 1898, Zandeo with a number of his people came to Mbochi, I received in reply to my question as to whether they had to suffer much with fever the answer: "No, there are no mosquitoes near our kraals."

757 Other emetics are: root powder of ol alasi (Cyathula Lindoviva Vlkn.), which is taken stirred in water; a decoction of roots and stalks of ol gurushashi (Barleria macrostegia Lindau); a sweet decoction of ol mutua (Solanum nigrum); the boiling down of a handful of bark or root of ol dubgai (Harrisonia abyssinica Oliv.); a cold extract of five finger-size pieces of the bark of olti (Acacia nilotica Del.)

/130 cont./

757 and the chewing of the root of ol asajie (Withania somnifera Z.) are regarded as acting especially vigorously. Children are given an infusion of the leaves of ol magingi (Mowhoona multiflora [Hoch.] Bth.), because it has a considerably milder effect.

753 757 They call another greatly feared fever ol oimbi l'en dabée and see its original cause in the bite of a kind of tick living underground, which they designate as en dabéri ɛ́nnoo. The patient is given liquid sheep fat mixed with the powdered grains of ol odua (Adenia lanceolata Forsk.). Presumably this fever is identical with relapsing fever, for which Professor Robert Koch identified as the carrier of the spirilla a species of tick living underground (Ornithodorus Lahrgni) (2).

[134] [134]

2. During the day Ornithodorus hides in cracks of buildings or in the ground and emerges as soon as a victim approaches. Merker's conjecture could therefore correspond to the truth, and the more so since to me too the Masai designated and displayed an unquestionable Ornithodorus as the carrier of a fever. The ed. Dr. S.

757 [141] Against chickenpox (e rit or en diabobol) no medicine is known. The sick person remains in the hut, is given as a drink a little milk mixed with fresh blood and sheep-tail fat, two things that are regarded as strengthening; furthermore, as food, a piece of mutton roasted in the skin at the open fire.

[151] [144] [158] For protection against smallpox (ol maschége or ol minjaloi) healthy persons are inoculated in two incisions on the forehead with the smallpox pus en gimirí of a sick person. Smallpox patients are given a decoction of the roots of en dulele (Solanum campylacanthum) mixed with cattle blood as a diaphoretic and at the same time a nourishing remedy. In order to increase the sweat secretion, the patient is laid beside the hearth fire. Diet: no drink except the above-mentioned medicines; as food, the head of a sheep roasted in the skin or another piece of mutton similarly prepared.

/180 cont./

757 753 [64] Elephantiasis scroti (en doreñge) is regarded as a punishment of God for incest committed. A therapeutic treatment is unknown. Other forms of elephantiasis are said not to occur among the Masai; the one mentioned seems to be infrequent to the point of having disappeared.

757 /181/ To cure the parasitic cutaneous eruption (1)

> 1. The eruption heals within three days if the affected places on the skin are well covered with a nonirritating salve (for example, zinc ointment), after they have been previously cleaned with soap.

(el bebedo) called upele by the coastal people, the body is rubbed with oil obtained from the ol dimusi tree (Commiphora sp.), whereupon healing follows in two to three days -- as I was able to find out for myself a few times.

164 I have never seen among the Masai the frambesialike schiwaki sickness (2)

> 2. Schiwaki is often mistakenly taken for lues. With the administration of potassium iodide the schiwaki sores heal in the course of two to three weeks.

very common on the Kilimandscharo. To a corresponding question I always received the answer that this very infectious disease is unknown to them.

Ailments of the Respiratory Organs

757 [64] Against head colds (ol olrobi l eñ gumeschi = cold of the nostrils) one snuffs tobacco mixed with the powdered bark of the en doroniki tree. In severe cases, as a diaphoretic, one administers the juice of the tuber of ol amboschi (Momordica cardiospermoides Kl.) or a decoction of eng aitetoijai kete (Anellema Johnstonii K. Sch.).

/189 cont./

757 means rare that two or three rows are cut for one operation. Most adult Masai have such scars in greater numbers; however, one also often finds people whose entire torso is literally covered with cupping scars. It seems as though the people like to avoid being cut twice in the same spot.

Upon swellings one puts the pulp, allegedly acting as a resolvent, of the chewed plant of ol agaramóni (Crossandra nilotica Oliv.).

752 757 164 Abcesses, when they are ripe, are punctured with a small, pointed, double-edged knife and cut open only after the draining of the pus by pressure. Then the wound is washed out with tepid water and cleaned out, using the nail of the index finger, as well as possibly also the aforementioned knife, as a sharp spoon. Finally, one sprinkles on it a caustic powder made from the root of ol gneriandus l en doje (Plumbago ceylonica). The surgeon does not apply a bandage.

Abcesses of the mammary gland are merely punctured and emptied.

With panaritium the nail is removed and the wound washed out.

Suppurating lymph glands (ol gnarnari eti ñ gimek) are treated like abcesses, but the lymph gland is cut out before the application of the caustic powder.

An ailment called ol dododoi l en daré = goat ulcers (1)

1. This is most probably a matter of anthrax carbuncle.

by the Masai manifests itself in that the person afflicted has one, less frequently two, hard lumps the size of a hazelnut under the skin, tapering into a taillike point at the bottom. I saw these ulcers (en borol) and their scars -- somewhat larger than a mark piece -- on the temples, on the chest, on arms, legs, and on buttocks. As [753] the original cause the people cite the eating of meat of goats or sheep that died of eng ga nairogua = hot sickness (2).

2. Pulmonary anthrax.